

# **CHRISTAFARIANISM**

or

**“Don’t Be A Rasta, Be Like A Rasta”**

**An analysis of and alternative to the meditations of Christafari**

**WRITTEN BY MESSIAN DREAD, THE NETHERLANDS, OCTOBER 2001 - OCTOBER 2004**

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## FOREWORD

Most people would define the movement of Rastafari as a religious movement that worships Haile Selassie as God or Christ. Why? This definition is used as foundation in many Christian answers to Rastafari. In this essay I would like to share with you my meditation about the message of the well-known Christian Reggae band Christafari, one of these "answers".

This could arguably be the first serious study of the whole Christafari phenomena.

It's not written in one or two hours. Not even in one or two years! What you have before you is the result of a very long, intense and painful process. In a way, the most painful part was actually to finish and publish this paper. But the necessity is bigger than the pain.

The pain is, that the results of my research and analysis led me to take the inevitable conclusion that Christafarianism is a weak philosophy with strange fruits, as it is based on many errors.

This is not nice to say about the philosophy of someone whom I have nothing against and whose faith I do not deny either.

The necessity is therefore self-evident.

I have been researching and analysing for years. Sometimes observing from a distance. And sometimes participating in discussions with opponents as well as supporters of Christafari.

We are talking about something very controversial here; something of which everyone involved in the relationship between Christianity and Rastafari has an opinion of.

The intention of this essay is to provide an in-depth analysis of and alternative view to "Christafarianism" as defined in the text. It is in no way to be seen or used as an attempt to question the faith of Christafari's founder Mark Mohr or his person.

I hope that this essay will enlighten those who have been influenced by Christafarianism, causing them to condemn the Rastafarian movement without having the proper information to make that kind of judgment, with some very tragic fruits as a result.

I've written it for Christians, Rastafarians or not, who are interested in the relationship of Rastafari and Christianity.

I've written it for everybody else who is interested in Christafari for any reason too.

Everything is written from a biblically conscious point, so if you don't like essays that study bible scriptures, don't try to read it.



## FOUNDATION

It is my meditation, that Haile Selassie himself has taught us about the relationship between Rastafari and Christianity. Being the subject of the movement, as well as our Brother in Christ and a very wise man gifted by Jah, I think it is very important to see what His Majesty had to say about the movement of Rastafari.

Yes, that seems fair. Let Ras Tafari speak about Rastafari!

First he said, *"I have met certain Rastafarians, I have told them clearly that I am a mortal man, and man should not worship man."*<sup>1</sup>

Selassie knew that the Rastafarian movement did not only consist of those worshipping him as God, he said "certain Rastafarians".

As an article from Dub Missive, re-published online in The Dubroom<sup>2</sup>, shows, Haile Selassie tried to lead the movement of Rastafari into the Ethiopian Orthodox Church (EOC), of which he as Ethiopian King was the Head, but a requirement for baptism in this church was and is that one renounces the believe in His Majesty as Christ.

I also have checked this personally by asking questions to priests of the Ethiopian Church. Selassie did not want to be worshipped as Christ as he denied that he was Christ.

On the other hand, I believe that he also gave a clear message to the Christian world, a message unfortunately not overstood by many, but a clear message anyway: *"Who am I to deny their faith?"*<sup>3</sup>, Selassie answered when asked about Rastafarians who worshipped him as God.

At first sight this looks contradictory, but it is not.

It is actually a crucial remark, a key to a closer overstanding<sup>4</sup> of this complex matter. Let me tell you what I think Selassie meant, for it is very important in this reasoning.

It is obvious that Selassie didn't want to be worshipped as Christ. I believe it is the teachings of His Majesty, that if you believe that Selassie is Christ, you are worshipping God wrong, for Kristus has not returned yet and Selassie, according to his own words as well, is not a part of the Divine Trinity.

But that is just one part. And something different then to "deny the faith" of these, as Selassie called them, "certain Rastafarians". Because regardless whether Selassie is Christ returned or not, the fact remains that the faith is aimed at Jesus, at JAH.

Even though Selassie is not Jah, people who worship him do that because they believe him to be JAH. So the faith is directed at JAH only it comes out at the wrong person, according to this person himself.

In essence, could we be speaking here about Christians who believe that the Saviour has already come back?

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<sup>1</sup> Link to audio file: <http://www.dubroom.org/rastafari/mp3/selassie67onbeingchrist.mp3>

<sup>2</sup> Link: <http://dubroom.org/articles/0002.htm>

<sup>3</sup> Link: <http://groups.msn.com/TwelveTribesLiveUp/134thchristianking.msnw>

<sup>4</sup> "Overstanding" rather than "understanding"

I also know a lot of Christians who believe Jesus returned around the year 70 in Jerusalem, when the Roman soldiers of Babylon destroyed the temple<sup>5</sup>.

Now, I know that the Saviour hasn't returned yet, and I reason with my brethren and sistren over this I-tinually, whether they are Rasta or not.

But when you believe that the Saviour has come back and you want to worship the Saviour, would you be worshipping a wrong God, instead of worshipping God wrong?

And what to say about those numerous members of the movement, who do not believe Selassie to be any Incarnation of JAH?

These are arguments to make someone think again before *denying the faith* of "the" Rastafarians.

Arguments provided by Haile Selassie himself.

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<sup>5</sup> This particular believe is called "Preterism"

## ENTER XIANITY

The evangelical world, however, has a totally different view on Rastafari.

Unfortunately the Evangelicals seem to have not researched the movement well enough and they stopped where they thought they had to stop, that is by establishing the unreal conclusion that Rastafari is always connected with the believe that Haile Selassie is God incarnated in the flesh<sup>6</sup>.

A clear indication of an attitude that is aimed at condemning the unknown without being hindered by any form of knowledge or tact.

So where Haile Selassie stated "who am I to deny their faith?" western Christianity does actually do this by putting Rastafari in the "idol worshippers category".

An important difference, yet it seems only Rastafarians actually recognize this.

Regardless of your position, it is pretty important to realize this fundamental difference in approach of the movement of Rastafari, including those that do believe Selassie to be God and those who believe something different.

You have a "Selassiean Approach" if you will, and the approach of western Christianity.

Or "X-ianity", as I have seen people naming this form of religion that has for many Rastafarians always been the clearest example of Babylon system perverting the Name of the Creator.

It must be said at this place, it is not always very easy to discern between genuine Christianity and Babylon Xianity as many genuine believers in the Divine Saviour have been infected by it.

Babylonian way of thinking, keeping the system in power and the people in slavery can be found throughout the whole system of "churches", "denominations" and what have you.

Especially in the Evangelical world there is a very extreme hierarchical kind of thinking.

Also a great fear for other cultures as many within the Western Evangelical Movement have absolutely no idea what the difference is between a culture and a religion.

To understand where Christafari comes from, and why they do what they do, it is important to know something about the evangelical movement.

Now, do I see the evangelical movement as being similar to Xianity?

No, I do not.

I grew up in a Pentecostal environment. The Pentecostal church is originally a black church and can be considered a part of the world wide evangelical movement. Generally spoken, the evangelicals have a sound view on the Person of Yesus Kristus and Xianity obviously preaches a false Christ.

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<sup>6</sup> Link to just one example: <http://www.watchman.org/profile/rastapro.htm>

In fact, the evangelicals form one of the many reform movements aimed at taking the people out of the ungodly Babylonian system into a genuine form of worshipping the Father through Kristus.

But on the other hand, there are many Babylonian influences to be found in the evangelical movement. Many evangelical churches make use of marketing schemes in their proselyting efforts. Not to mention the use of very authoritative hierarchical systems when it comes to organizing the churches. This all in complete contradiction to the Biblical message of freedom and equality.

Now, why is it difficult to discern between the true and the false church, between Christianity and Xianity?

Because you cannot localize the "true church", where the "false churches" are all over the place.

The false churches will be found in buildings.

The true church will never be found in a man-made structure, whether built by stones or by philosophies<sup>7</sup>.

Still members of the true church can be found in the false ones.

. The true church consists out of the total sum of believers in the Divine Saviour, the Messiah, Yesus Kristus. They can be found in buildings called church, but not necessarily. Many of them never visit such a building and yet are definitely true followers of the Lord God JAH.

Where this may sound confusing at first, after a while it becomes clear that true Christianity stands for a personal, direct "line" to the Most High. Made possible by the works of Yesus Kristus, JAH Incarnated in the flesh.

Everyone can have a personal relationship with the Creator without the mediation of another human being.

This as opposed to every other religion, where you have all kinds of : priests, shamen, imams, preachers, teachers, et cetera.

Yesus explicitly warned for these "mediators" and "spiritual leaders"<sup>8</sup>. Among His followers there was equality. After He went back to His Godly estate, the early church continued in this practice.

Christians gathered in houses. It was love that kept them together. They were persecuted by the system because they were labeled as subversive.

Until a Roman Emperor at war had a dream. In the middle of the night, in the middle of a fight, he saw the light. He saw the symbol of the cross and he heard a voice: "You will conquer under this symbol". Emperor Constantine officially turned the Roman Empire into a "Christian Empire".

That was the beginning of Xianity: Babylon Sponsored Christianity.

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<sup>7</sup> Ye also, as lively stones, are built up a spiritual house (1Pe 2:5)

<sup>8</sup> But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. (...) Neither be ye called masters: for one is your Master, [even] Christ. (Matthew 23:8&10, King James Version)

Basically, that is the story of Christianity: Babylon infiltrates, corrupts and uses for her own purposes. Then people rise up against that and go back to the pure form of Christianity again: they organize, Babylon enters, and the circle is round again.

You can't therefore say that just because someone is a member of an evangelical church, this person is therefore a member of the Babylonian Christianity. You can't even say that about a member of the Roman Catholic Church, which is a school example of a Babylonian church.

The truth is that it doesn't matter which "church" you belong to, it matters if you personally believe in Yesus Kristus, in the Divine Saviour.

Now, the evangelicals seem to be among of the few in Christianity to have a big focus on spreading the Good News, the message of JAH Love, Yesus Kristus. And with that, Babylon through Xianity has made sure that the evangelicals would not know the difference between religion and culture.

Yes, they can tell you Who Yesus is and that we all need the Saviour, but they will also tell you that to "live with the Saviour", you have to be in their *culture*. Meaning: you shouldn't do this or that, and, unfortunately, that includes questioning "authority" as they like to summarize their system of "pastors", "preachers" and what have you.

The Rastafarians know about this all. Much better than most who regard themselves to be Christians. They make a difference between the "White Geezus" (a false Christ) on the one hand, and "Yesus Kristus" on the other.

They know that the Saviour is real.

And it doesn't matter if you call Him Jesus or Yesus or Yeshua, because it is the Person that matters.

Rastafarians speak about the "White Geezus" where they refer to this image of Yesus Kristus Babylon tries to get in the heads of the people: A "Jesus" that not only tolerates the corruption and anti-freedom philosophy, devil philosophy, but actively promotes it as "the way creation is made".

It goes too far to make an in-depth analysis of Christianity as opposed to Xianity, but I think that it is fair to establish, that the movement of Rastafari has rightfully made a difference between the white geezus and the Divine Saviour.

And every Christian who is involved in Rastafari in whatever situation should at least be aware of this.

Haile Selassie was, because he says: "Who am I to deny their faith?"

A faith obviously aimed at the Creator.

Many within the evangelical world, as said before, do however deny the faith of the Rastafarians because they think that the Rastas talk about the Divine Saviour when they speak about the Babylonian White Geezus.



## ENTER CHRISTAFARI

It is from the evangelical Christian movement in the United States of America, that Christafari entered the arena.

Since their demo "Tribal Warning", they have released several albums and are touring the continents a lot. They've played at the inauguration party for Bill Clinton, former president of the United States.

A major controversy followed them in the mid 1990's, when Christafari joined the "Reggae Sunsplash Tour" and handed out books with their message to fellow artists like Buju Banton. It wasn't really received that well by Banton, who had just then turned to Rastafari after being into the dancehall scene, where pornography and violence seem to run things. The result was Christafari's Mark Mohr being threatened with a knife by Banton, taking Rastafarian Elders to calm down the situation.

This event has been covered widely in the Christian press where it was described like a clash between missionaries and pagans.

*"Buju Banton, one of Jamaica's biggest artists, attacked Mohr in a Cleveland hotel lobby. Banton punched Mohr in the neck, then slashed at him with a knife. Police were called in, but Mohr didn't press charges. "I felt the Lord leading on my heart that I could not expect (Banton) to understand the God of forgiveness and grace if I did not demonstrate that myself." Despite the hostility from the Rastafari community and uncertainty among some Christians, Mohr and Christafari stand undaunted<sup>9</sup>"*

There is also an official statement by Christafari. Here it is:

*At the completion of my first booklet titled Rastafari and the Bible (An Eschatological Study of the Second Coming), we, (Christafari) began making my writings available at our shows in booklet form. It was after we joined the 46 city Reggae Sunsplash Tour that I faced an overwhelming amount of persecution for my beliefs and writings. After all of the other artists on the tour read my booklet the verbal abuse and spiritual attacks began. In fact, the headlining artist on the tour Buju Banton, (then the World's most famous Dancehall DJ) even physically attacked me attempting to stab me with a knife in the lobby of our Cleveland hotel on the Fourth of July.*

*(...)*

*Despite such persecution, Christafari remained on the rest of the tour and reconciled with the rest of the performers by the last show.*

*However, the threats on myself have not changed. The gospel is still an offense to many. I have been called "Satan", the "Antichrist" and a "wolf in sheep's clothing" for my belief system. My writing has literally been quoted as "the fulfillment of Rastafarian prophecies" by Rasta Elders. Just*

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<sup>9</sup> CCM Magazine, July 1996

*like the Gospel of Jesus Christ, it is a stumbling block, will be considered foolish and will continue to be an offense to many.*  
*No Compromise*  
*Mark Mohr*  
*Christafari*<sup>10</sup>

An illustration of the difficult relationship between (evangelical) Christianity and Rastafari, or an unfortunate incident that could have been prevented?

Or perhaps both?

Most certain is that although it is mentioned how Rastafarians themselves tried to stop Buju and reconciliation was even practiced, a conclusion from it is not drawn. All over you can see how Rastafari is being presented as the enemy in a war against Christianity.

Since that time I saw less and less of Christafari in the reggae community, and more and more of them within the Christian world. That's a fact.

When you check their agenda, the awards they win and the reviews they get, 95% of it is inside the Christian world. Churches, Christian awards, Christian press.

A few years later they would even no longer see themselves as focusing on Rastafari "specifically" anymore, although that did not lead them to change the way they communicate and present themselves.

Even where this communication and presentation itself is presented to the Christians as a way to "missionizing the Rasta's".

But I'm running ahead of myself.

I have read a book similar as the one that was handed out to Buju Banton that day. It's called "Christ and Tafari", by the same writer.

It contains several passages in which the writer tries to prove why Selassie cannot be God. The way this is done is partly by expressing, with a kind of humor that can not be appreciated by everyone, that Haile Selassie was a sinner and mortal (just like we all). One chapter, referring to what is described as His Majesty's death has the title "The Conquering Lion Conquered"...

The book is nowhere to be found, by the way. But it is being appreciated by "Christafarians" who have read it.

One of them said on the Christafari website: *"I have read the booklets Mark wrote and I must say they are amazing! A big help for Christians with a ministry to Rastafarians. I have read them at least 4 times through and I think I'm due to read them again! Always good to keep the info fresh in your mind!"*<sup>11</sup>

So what's the matter with this?

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<sup>10</sup> Link: <http://lionofzion.com/forums/viewtopic.php?t=553>

<sup>11</sup> Link: <http://www.lionofzion.com/forums/viewtopic.php?t=553>

Why does someone like Buju Banton (Okay, he's not known to be relaxed all the time) get so vexed by the writings that he threatens the writer with a knife, where other use words to describe the same writings with a description that suits the Bible, but a man's writing?

Mmmm...

There's definitely something going on here.

It is obviously not the mere "message of Christianity" that vexed Banton. Because, why are most Rastafarians devout followers of Yesus Kristos or at least claim to be? Don't talk bad about the Divine Saviour to a Rasta!

Christafari likes to say that Christianity itself is the target of the hostility they receive, but that cannot be.

No, it is "Christafarianism" and what it does with Christafarians rather than Christianity itself that makes some people so vex.

Time to investigate this matter.



## **ENTER CHRISTAFARIANISM**

When studying evangelical Christianity and Reggae, it is simply impossible to bypass Christafari and its founder Mark Mohr.

I have been observing Christafari since the mid 1990's. I also had several contacts with Mark Mohr. Over the years it became clear that we did not agree in many things although we both know our Foundation to be Yesus Kristos, the Saviour.

So I originally wrote this essay, three years before its final publication.

I waited such a long time, to see how Christafarianism would develop.

There were strong indications that led me to believe, that Christafari would change things that I criticize. Not necessarily because of my critique, and that didn't matter too of course. If so, then there would be no need for the publication of a critical analysis. I heard this from several sides and it was even requested that I would not publish this essay.

However I was wrong in my interpretation of these indications.

I made prognoses in my original essay which have unfortunately come to the surface more and more as Christafari moves further toward where they come from in the first place: western Christianity.

And after a few years I could no longer withhold my analysis to you.

Having said that, I will now analyze Christafarianism in-depth not scared to name the mentioned disagreements and differences. I will make use of publicly available material to proof my case.

Don't expect any gossip or bad talk though. I reason with the word of Jah (the Holy Bible) as foundation and the Lord JAH doesn't deal with gossip.

I'm concerned with the philosophy and theology of Christafarianism.

After studying and debating Christafarians for years, this concern is bigger now than it was before.

I'm concerned that Christafarianism potentially leads to situations of hypocrisy, useless conflicts and profiteering as it makes use of what many perceive to be cultural robbery and manipulation of facts.

I'm not saying this is necessarily intended to be that way consciously by the founder and thinker who came up with the name Christafari. I'm not saying he is a conscious agent of the powers of Babylon and that his particular assignment is to completely destroy the relationship between Rastafarians and (other) Christians.

But after analyzing the message, comparing it with the runnings, checking back with the scriptures as well as plain logic (which do never conflict either), I do think that elements of Christafarianism come directly out of a mind set which has been influenced by Babylon system.

Some elements are potentially dangerous, others contradictory, and yet again others are outright absurd.

What is Christafarianism, anyway?

And why do I use this word?

Christafari publishes newsletters, which they address to "fellow Christafarians". So when there are Christafarians, there must also be Christafarianism. I use the term to describe the meditations of Christafari, and combined with the fact that Christafari name their fans "Christafarians", I think it is justifiable to speak about Christafarianism when it comes to naming the theories of Mark Mohr concerning the relationship between Christianity and Rastafari, or as he puts it, *Rastafarianism*...

Still not convinced this word can be used? Please know then, that Christafari founder Mark Mohr uses the same word in his online biography<sup>12</sup>.

So, let me introduce you to Christafarianism.

Christafari has a website<sup>13</sup>, in which founder and leader Mark Mohr answers questions asked by Christians about Rastafari, Reggae and Christafari-related related subjects.

By reading the site it becomes clear that Christafari is not just an ordinary Reggae Band, but also a complete organization. With a need for support from the Christian mainstream?

They organize "mission trips to Jamaica"<sup>14</sup> and are successfully trying to get their music accepted by the Christian Music Industry.

There were even plans to start a new church in Jamaica, called "Jah Yard" but apparently that didn't work out. However, Christafari is still involved in "grassroots churches" on other Caribbean islands under the name "the Gathering".

The evangelicals are very active in "planting churches", as it is called. Some are good; some are out right cultural agents of Babylon. But the church planting is there, and often it is structured in a hierarchical way. Founders of new churches regularly have a "home front" backing them with money and other forms of support. They usually have some title or officially sounding function like "pastor", "apostle" or "minister". This gives them some form of "authority" over the members of the church they founded.

And in the evangelical world, "authority" is a big issue.

There is a whole school-system in which future "pastors" and "missionaries" are being taught the principals of evangelical Christianity. Christafari founder Mark Mohr has had his evangelical education at BIOLA University<sup>15</sup>.

On the school's website, they state: "*Biola University is a private Christian university founded in 1908. We offer 145 academic programs, ranging from the B.A. to the Ph.D., through six schools. All are regionally and professionally accredited and based on evangelical Christianity.*"<sup>16</sup>

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<sup>12</sup> Link: [http://www.christafari.com/bio/meet\\_mark.html](http://www.christafari.com/bio/meet_mark.html)

<sup>13</sup> Links: <http://www.christafari.com> and <http://www.lionofzion.com>

<sup>14</sup> For a four page report by Mark Mohr of one of these mission trips to Jamaica, go to the following link: <http://www.ccauthority.com/christafari.htm>

<sup>15</sup> Link: [http://www.ccmbuzz.com/modules.php?name=Artist\\_Index&file=index&func=getDetails&artistid=140](http://www.ccmbuzz.com/modules.php?name=Artist_Index&file=index&func=getDetails&artistid=140)

<sup>16</sup> Link: <http://www.biola.edu/about/>

It was at this university, that Mohr wrote the booklets that were the catalysts for the confrontation with Buju Banton during the Reggae Sunsplash Tour<sup>17</sup>.

They say it is important for a writer to find an inspiring environment, because it has such a tremendous influence on the final result.

With such a background, it is evidently that Christafari is completely influenced by and conformed to this system. Checking the website it becomes clear that in order to work with Christafari on their "mission trips", you have to conform yourself to very strict regulation as well as "leadership".

You will find examples further on in this essay. For now, let's establish that Christafari plants churches and the denomination is called "The Gathering".

Founder Mark Mohr writes on his website:

*The initial vision started with Jah Yard in JA, but since then as you can read it has developed significantly. I am already talking with people in Barbados and Antigua about the possibility of starting one on each island. We are also working this month on starting another one in South or Central Trinidad. Pray for us and for leaders. It is exciting, for 15 years I have been a part of getting Christian reggae to the Caribbean, now I am on the other side of the ministry also, helping build congregations that are doctrinally sound and culturally relevant. As this grows, I do hope to take this concept to Jamaica, but I want to build strong Gatherings in other Islands first and then have the leaders of these churches be intrical in the Jamaican plant. This would be far more accepted if it was a Caribbean thing and not a white Mark Mohr thing seen? Jamaica's temperamental like that.*<sup>18</sup>.

As we can see, it didn't work out too well in Jamaica (JA) because the church that Christafari wanted to plant there was considered "white".

It could be "temperament", but it could also be the realization that there is a real and present danger of Babylon wanting to bring the "white geezus" to a black people again.

I'm not saying that this is necessarily the case with "Jah Yard"; I am only giving the reason for this "temperament".

It also turned out, that the establishment of "The Gathering" came as a result of a nasty situation in which Mark Mohr and his wife found themselves. His wife was not allowed access into the USA because she is from Trinidad.

So they went to that island and within a month, "the Gathering" was founded.

The same article states:

*Mohr remembered a thought he'd had some time back about the need for a new sort of church – one with sound Biblical*

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<sup>17</sup> Link: <http://www.assistnews.net/stories/s04050036.htm>

<sup>18</sup> Link: <http://www.lionofzion.com/forums/viewtopic.php?p=13586&highlight=#13586>

*exegesis – to be planted in Trinidad. "I told my wife, 'I'll pastor the church and your family can be the worship team,'" he said.*

*Within one month, "The Gathering" was born.<sup>19</sup>*

How can it be that Mark Mohr said that he would "pastor" the church? In the evangelical world, being a "pastor" is having a place high up in the hierarchy of the church system. In fact, the pastor can be considered the leader. He "must be obeyed".

Generally spoken, "pastors" are "ordained" by other "pastors". They get some kind of certificate or credential letter so that they can start or "take over" a church.

This is also the case with Mark Mohr.

Years before he started The Gathering, Mohr became a pastor, ordained by another pastor. Further research led to the understanding that this not only provides Mark with some kind of "authority" in the evangelical world, he is free to do whatever he wants with it.

The man, who ordained Mark Mohr, is called Bob Beeman. Insiders will easily identify Bob Beeman as an evangelical/charismatic Christian working in a world of heavy metal Satanists, self declared enemies of Jah.

Beeman has an organization called "Sanctuary", which can basically be considered a church for heavy metal fans who turned from Satanism to Christ(ianity). It is from this organization, that Mark Mohr came to call himself "pastor".

The Sanctuary organization fully supports Christafari, although they do emphasize with their support that the Christafari organization is not officially related to Sanctuary.

Bob Beeman wrote me: *"We fully support Marks ministry. He is officially an ordained Sanctuary pastor. But in our organization, we are not a denomination. In other words, we do not have a structure that each must adhere to. Mark is free to do whatever he feels is best for his band and for the Christafari ministry. Our "connection" is one of support and encouragement.<sup>20</sup>"*

Quite some position: to have the officially recognized title "Pastor", enabling you almost dictatorial powers over "your flock of sheep", without having to pay responsibility. A *carte blanche*. A big responsibility.

Let me go into more detail.

Mark Mohr writes: *"there are four authorities that all must be obedient to: God, the government, pastors, and parents.<sup>21</sup>"*

That's quite some thing. To be a pastor means, by his own definition, that he is to be "obeyed" by "all".

Combine this with the words that Bob Beeman wrote: "Mark is free to do whatever he feels is best for his band and for the Christafari ministry".

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<sup>19</sup> Link: <http://www.assistnews.net/stories/s04050036.htm>

<sup>20</sup> Email Correspondence.

<sup>21</sup> Link: <http://www.lionofzion.com/faq/78da3331070000a1006c/Obey+Authorities.html>

Now think for a while about the implications for especially the young people who are growing up in the evangelical world. They are being taught to obey the pastors, whether that is right or wrong.

Let me give you an example of how far-reaching this authority goes.

In an internal Christafari document called "Morals and Tour Commitment" which has been published on the Christafari website but has been taken off, you can find some practical workouts of "pastors" who have to be "obeyed".

You can find the complete text as an appendix to this essay so you can read it in it's context.<sup>1</sup>

Let me quote some of the material.

No person shall have premarital sex, or any sexual relations outside of marriage..... No person will attain the address or phone number of any female under the age of 21. For both legal and spiritual reasons, no person will be in the exclusive company of someone of the opposite sex under the age of 21. No person will be in the company of female(s) over 21 unless accompanied by one or more other members of the group for accountability. Wives and family members are excepted. Other exceptions may be granted by Mark Mohr, but must be approved in advance.

When you want to be a part of Christafari, you have to obey these kinds of things. The pastor, Mark Mohr, has the authority to factually decide who is seeing whom. It is not up to the individual, it is up to the pastor to decide for the individual. An unbiblical practice.

This practice is wide spread in the evangelical word. And as we can see, Christafari is completely conformed to the way this word is run.

Regardless of what your ideas on authority might be, it is important to realize that "pastors" are being listened to. When they speak, there are indeed a great number of people who "obey".

There are in fact many people who take the pastor's words without critical thought. They act accordingly in the complete conviction that they are following God, because they follow the pastor, and the pastor's authority comes from God.

I've heard "pastors" telling me how they wanted to be obeyed even if they would "order" to do a thing that is knowingly not in accordance with God's messages.

Yes, authority is a big thing with the evangelicals!

And image too.

Generally spoken, pastors stress the fact that they see themselves as "examples". They are very much aware that they are public speakers that preach doctrines that the listeners perceive as words of authority.

When we recall the internal Christafari document, it is easy to see how image is a big influence. Even when a perceived danger is not really there, precaution measures are still taken. All to avoid the idea that someone could have a certain thought about Christafari.

As we will see in the next chapter, image is also a big part of the philosophy that forms the title of this essay.

Where Christafari wants to avoid an image that can be perceived as carnal in the Christian world, they have created a philosophy, which also uses image. This time as a tool of communication.

Throughout the evangelical movement, image is important and because the evangelical way of thinking is so influential on Christafarianism, it shouldn't be a surprise when we find this back at Christafari's.

Mark Mohr had his education at an evangelical university and was ordained as "person of authority" by Bob Beeman, himself a very well known figure in the Christian world. And a major influence in what we have come to recognize as Christafarianism.

Especially those parts within Christafarianism, which can be established as the reason for the symbolical vexation of Buju Banton.

The dramatic result of what we will see is a simplistic, abject and absurd equation of Satanism and Rastafari!

I definitely do not oppose Bob Beeman and what he does. As you might recall, he is involved in spreading the message of Yesus Kristus in a world of self-proclaimed followers of Satan.

What's wrong with that? Nothing I can think of.

Spreading love where hate rules is not an easy thing to do and should, in my opinion, gain the utmost respect from all those that love Jah.

But this culture of hate, often closely connected to Nazism and the white power movement obviously has nothing to do with the movement of Rastafari or it's Culture.

In spite of that, there are similarities to be discovered between the way Christafari shares their believe with their audience and the way the Christian Heavy Metal scene brings the message of Jah Salvation to their Satanist counterparts.

These parts form the main ingredient for the offence that is perceived in the Rastafarian community.

And, sadly enough, they are also the most important pillars where Christafarianism is built on.

## CHRISTAFARIANISM: BE LIKE A RASTA

Where Satanists have their "black metal"<sup>22</sup>, the Christians will have "white metal".

While the music may sound the same, familiar words and approaches are being transformed into Christian. Symbols and culture language of the satanic heavy metal world are being used. A visit to the Sanctuary site will illustrate this better than words can do<sup>23</sup>.

You can easily see how this served as a source of inspiration for Mark Mohr's approach to Rastafari.

And Mark, in his own might, is very creative in coming up with double layer names.

You might recall "The Gathering" in Trinidad and how it was planted there after Mark Mohr's wife was so brutally denied access to the USA. Various publications in the Christian press described the structure and philosophy behind this "church 2.0" as Mark Mohr calls it.

According these articles: "The Gathering is founded on four key pillars: Worship, Instruction, Fellowship and Evangelism (W.I.F.E.)."<sup>24</sup>

For Mark, being able to plant the Gathering was directly related to the situation in which the US government had put his w.i.f.e.

I'm not saying that it is wrong to do things like that. Creativity must come out and there is nothing wrong with giving some "private praises" to Jah in this manner.

I'm simply establishing that the founder of Christafari is creative and sometimes putting more layers in his titles and descriptions, referring to some personal situations.

When I check the name "Christafari", it can easily be identified as a derivative of "Rastafari".

Christafari themselves do deny this, and they come up with all kinds of explanations why they use the name.

One is that it's the name "Christopher" and they give the explanation for the Greek name. For Rastafarians, though, the name Christopher is indeed a symbol, but a symbol for the Babylonian Christianity. For was it not CHRISTOPHER Columbus that "discovered" "America"?<sup>25</sup>

These kinds of things make you wonder.

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<sup>22</sup> "Black" and "White" in reggae-music is often referring to the colour of human skin. In the world of Satanism, in essence a white religion in its present existence, "black" refers to the devil and "white" refers to God. I once heard a Christian from the Christian Metal scene pray to God, that "Black Uhuru" might become "White Uhuru". This was one of the funniest prayers I had ever heard thus far, be it not so tragically.

<sup>23</sup> Link: <http://www.sanctuaryinternational.com>

<sup>24</sup> Links: <http://www.christianactivities.com/missions/story.asp?ID=3607> and <http://www.jesusfreakhideout.com/news/March04.asp>

<sup>25</sup> Christafari spells the original Greek word for their name as "Christoforos". This is the same root as the root of Christopher Columbus. For a document that tells the story of the name of "Christofos Colonus" go to the following web page: <http://muweb.millersville.edu/~columbus/data/new/ICQA-4-1.NEW>

For a real cynic, it could be a sign that Christafari is doing a perfect job in confirming for the Rastafarians the existence of the White Geezus Xianity that want to change Rastafari into a Babylon thing.

After all, Babylonian groups do have their hidden meaning or identity often hidden in a deeper layer of their name.

But I'm not that cynical.

But it's a sign of sheer ignorance to say the least. In zeal to get a nice sounding name, it's forgotten how Rastafarians think and feel.

On the Christafari website it is made clear, that the only reason why Christafari is using the colors Red Gold and Green, dreadlocks, Jamaican and Iyeric (Rasta language), is to fulfill a missionary purpose.

For this, a bible scripture is used in which the apostle Paul says that he is always adjusting himself to other people, in order to win people for Christ<sup>26</sup>.

The Christian Heavy Metal scene uses this scripture often too, in order to biblically justify their choice of looks and music to the Christian establishment.

And maybe they can do that.

But it is also used by Christafari to explain their usage of Reggae, Dreadlocks and other parts of Rasta Culture to this very same Christian establishment.

It's needless to say, that out of this all a "we vs. them" mentality comes to exist. Where most Rastafarians will at least be respectful towards genuine Christianity, Christafari makes a strong effort in establishing a clear distinction between Christianity and Rastafari. Not only by choosing to interpretate this bible scripture as scriptural foundation for wearing dreadlocks, also within their further reasoning it becomes clear that they view Rasta as a "Christ-less" (without Christ) teaching.

I will quote some remarks from the Christafari website.

First, part of the answer to the question: "Why do you wear dreads?"

..... I guess that you could say that "To the Rastas I became like a Rasta, to win the Rastas." Yet people still ask; "Isn't this just an attempt to justify your lifestyle?" Aren't you compromising?" No. You must set limits. We cannot fall into sin or attempt to imitate it. But something as neutral as hair is not a sin issue. I wear locks so that I can go into places and be accepted in areas that a "Crazy Baldhead" would not. For me they have proven very fruitful. If I approached a Rasta in a suit and tie they would most likely put up a wall that I could never break through. However, with long dreads I can enter a Rasta territory and receive respect in turn they let their

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<sup>26</sup> 1 Corinthians 9:19-22 ¶ For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

guards down. It is then, through reasoning with Rastas that I can share the Gospel in a non threatening way. I do it all "for the sake of the gospel", so that I might win some."<sup>27</sup>

Analyzing the bible scripture brings me to the conclusion that this is a mention of integrating into a culture, not a religion, in order to win people who are outside the body of Christ<sup>28</sup> into Christianity. Paulus, the writer of this scripture, sat down with peoples, he reasoned with them, ate and drink with them. Worked together with them. Like Jesus did, too.

How different Xianity has been, colonializing one half, plundering the other halve, all in the name of enforcing "Christian Rule".

So can this scripture be used in the situation of Rastafari, especially when Rastafari is being presented as a non-Christian religion?

Let's suppose Rastafari is a non-Christian religion, does the Bible say it is good to use symbolism from a non-Christian religion and give them a Christian interpretation? I believe one can seriously doubt that, for a variety of reasons.

The Catholics did it all the time, for example. They built their cathedrals on the places where the druids came together, picked names out of the Bible to put on all the statues of pagan idols, and gave Christian interpretations to pagan festivals such as Christ mass. The New Agers do it all the time too. They come to for example the Christians, pretending to be Christians too, and then they give their own interpretation to all these things that make the Christian faith unique in it's kind.

In fact, it's a classic method of infiltration and subsequent manipulation. It's the method we know as "the wolf in sheep's clothing".

Nowhere you can read that Paul pretended to be a believer of other religions to identify himself with the believers of those religions.

Paul talked about cultural differences.

Translated to today, you can put it this way: "Paul didn't say he became like a Hindu to win the Hindu's, but he said he became like an Indian to the people of India."

Paul was saying that you should abide by the different cultures. If he would visit a Greek he would be like a Greek, that is he would enjoy hospitality of the Greeks and so on, he would adjust himself to the Greek culture.

But he wouldn't be like an idol worshipper.

He wouldn't go to an idol's temple, and do everything that the people in that temple did except for worshipping that idol.

Mark Mohr is using a scripture talking about cultural movements and applying it to a movement that he himself defines as another religion from Christianity. I think that this kind of scripture interpretation is potentially destructive and confusing.

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<sup>27</sup> Link: <http://www.lionofzion.com/faq/78da33b4000009c006a/Why+Do+We+Wear+Dreads%3F.html>

<sup>28</sup> The Body of Christ is a name given to all Christians all over the world, of every church and every denomination, such as the evangelical Movement, or the Ethiopian Church, and there are also many Christians without a church. They are all members of the body of Christ.

One thing is for sure; this scripture does not suggest that you have to take things of another religion in order to win those people within that religion for Christ.

Christafarianism identifies Rastafari as a religion. Therefore, their use of this scripture is inappropriate and cannot be a biblical explanation of his wearing of dreadlocks.

What illustrates this better than the fruits of the Christafari works itself?

In 2003 they made an important announcement. No longer would they "use" the Name JAH in their new releases.

On the Christafari website, the audience was told: *"my primary goal was to see the rasta church become Christian, yet one of the regrettable fruits of my labor, (due to uneducated imitation by other artists) is the Christian church becoming more rasta. This was never my intention. It was not my desire to have a Christian congregation in Trinidad shouting out the name "JAH!" in their church services.*<sup>29</sup>"

In an interview with the Dubroom, it became clear that this was not the only change. Rastafarians themselves would no longer be the "main target group" if you will.

After years of explaining, justifying even, their whole appearance by pointing out to their alleged "Rastafarian target audience", I thought it was interesting to know how much the change of target audience would be followed by a change of appearance. Consequently I asked Mark Mohr if this shift meant that he would also change the use of Rastafarian symbology et cetera.

And his strong answer was: "No, absolutely not!"<sup>30</sup>.

So it is obvious, that this whole interpretation, or should I say, *justification*, has absolutely no basis in either scripture neither in common sense.

Christafari base their whole appearance, name, even identity, via this wrong interpretation of a scripture on having Rastafarians as their "target group" so to speak. Now that they no longer want to "reach the Rastas", there is no sign of them changing their appearance in accordance with their next "target group".

They say they are what they are because they want to reach the Rastas but now they no longer want to reach the Rastas they do not change the way that they are so there we have a contradiction.

Still, many Christafarians think it is a very valid thing to do and in their zeal, they do a lot of damage.

And then I haven't even fully addressed the point from the Rastafarians themselves.

When you use certain outward aspects of Rastafarian culture, such as the wearing of dreadlocks, or the usage of the colors Red Gold and Green, strictly for cosmetic reasons, this will be labeled as "commercialization of Rastafari" and will most certainly not contribute to an open reasoning between Rastafarians and Christians and the many that are caught in between the two because they do not want to be a part in this Christianity that only accepts aspects of Rastafarian culture when they are totally stripped down from their importance.

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<sup>29</sup> Link: <http://lionofzion.com/faq/78da33b3040000a70070/Jah-+Why+Don%27t+We+Use+the+Name+Anymore%3F.html>

<sup>30</sup> Link: <http://dubroom.org/articles/0006.htm>

There are many artists without any affiliation to the movement of Rastafari using the language and the symbols nevertheless, for commercial gain.

These people are called "riding along the Rastaman bandwagon".

In a way, Christafarianism is doing the same thing.

And this doesn't go unnoticed.

One Rasta website describes Christafarianism like this: (using) "*the image/ideology of Rastafari to denounce Haile Selassie the father of the order to convert Rasta to the religion of a fictitious Christ is a crime against the Rastafari movement.*"<sup>31</sup>

These are really hard words! Hard to swallow, and some might even think that this judgment is coming from a militant and extreme faction within Rastafari and would therefore not represent the common sentiment within the movement.

But every Rastafarian that I asked, or heard, has this same reaction to Christafarianism.

Without even one exception!

And they all have the same reason. A reason having nothing to do whatsoever with Jesus Kristus and the Christianity that the Divine Saviour stands for.

There is nobody in the Rastafarian movement who hates the Saviour of Whom Haile Selassie spoke of, but there are many who think Christafari represents the white geezus.

It's not for nothing that the Rasta website mentions a fictitious, or false Christ.

It doesn't mean they think that Christ doesn't exist.

They feel that this white geezus is being promoted because of the way Christafari is using the Rastafarian culture and symbology, not because Christafari speaks about Jesus Christ.

You can read that directly in the text by applying grammatical analysis.

We had grammar lessons at school. If we wanted to know what a certain sentence really meant, we had to find the subject and all that by formulating questions involving words from the sentence.

Take the text from the website, and simply ask the question: what is "*a crime against the Rastafari movement*"? The answer is "*using the image/ideology of Rasta to denounce Haile Selassie.*": a perfect description of Christafarianism, but not of Christianity!

It is really important to see that all the negative responses to Christafari can be boiled down to a criticism of Christafarianism, and not Christianity itself.

For Christafari this is apparently not clear, because you can find a lot of articles and interviews in which accusations and critiques are described as Rastas attacking Christianity.

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<sup>31</sup> Link: <http://rastafari.unn13.com/cointel/christafari.html>

For the Rastaman however, it's a simple issue: would Yesus Kristus require His disciples to use forms of manipulation to promote Him and His message? Would Yesus Kristus tell His disciples to *deny the faith* of the Rastafarians? Of course not.

Maybe because these things are so simple for a Rastaman, he has to make the conclusion that Christafarianism is a manipulation scheme of the Babylonians in order to break the movement of Rastafari, just like they tried by killing Bob Marley and shipping in the Cocaine to Jamaica.

For a Rasta it isn't so obvious that behind Christafarianism there can still be a good intention. Because the flaws, contradictions and false information are so apparent.

This can all be related back to Bob Beeman and his Sanctuary Organization.

Where some of Beeman's "methods of communication" may very well be appropriate and could have a biblical basis as well in the case of spreading JAH's Message to Satanistic Heavy Metal fans, applying these same principals to the movement of Rastafari has disastrous results.

As the saying goes, the road to the fire is paved with good intentions.

How would you feel if someone would come to you, looking just like you, talking just like you, only to show you how wrong you are? And if this person then claims that "The Bible Told Him So", wouldn't you feel a little weird about this person and his believes? Or even about the Bible itself?

Just a thought.

Fortunately the Rastaman knows that the proclaimed *crime against the Rastafari movement* cannot possibly come from Jah or from the Bible.

No, there is no way that the Bible would contain a justification for such a thing.

It's cosmetic, it will therefore only appeal to those who are "cosmetically involved" with Rastafari, so to speak.

They like to wear the colors, nat up their head, smoke a lot of weed and say "Rastafari" all the time.

But they have nothing to do with the things Rastafari stands for.

One of these things, and not the least one either, is identifying Babylon system and her perverted form of Christianity, which has been used for centuries now to keep people in slavery.

Another thing is an appeal to live "from the heart", that is, to be real. Not to have an outward appearance which does not harmonically interact with the inward man.

It is easy to see how Christafarianism with its focus on image and the Christian mainstream doesn't land too well with most Rastafarians.

It's equally easy to see how it is not Christianity that offends the Rastafarians.

And still there is that question. Is Rasta really a religion?

Can it be defined as a Christ-less religion, as it is done over and over again in the evangelical Christian world?

This is one of the most crucial issues, and that becomes clear if I ask that question in a different way.

Are Rastafarians enemies of Yesus Kristos? Fighting against the message of salvation?

Are they, because of the fact that they are Rastafarian, outside of the Body of Kristos?

It is clear that in order to be in the body of Christ, scriptural spoken one has to believe that Jesus Christ is God Incarnated in the flesh, and accepted as one's Lord and Saviour.

So the question I should ask myself is: "Do all Rastas deny Christ as their Lord and Saviour as a key element of the definition of Rastafari?"

The answer is "no", as proof can be found on the Dubroom Website (Gad<sup>32</sup> and Yesehaq<sup>33</sup> interviews). Haile Selassie said that there were "certain" Rastafarians who regarded him in a way he didn't want to be regarded<sup>34</sup>, and he said about all Rastafarians: "who am I to deny their faith?"

There are actually many Rastafarians who do not believe that Haile Selassie is God.

They are most certainly Christians, for they have accepted Yesus Kristos as their Lord and Saviour and they are expecting Kristos any day now.

So simply because of this fact alone, it cannot be said that Rastafari is a religion that worships Selassie as God.

When I address this issue in the midst of people working with Christafari and it is admitted that there are Rastafarians who do not believe Selassie to be Yesus but still believe in Yesus as their Lord and Saviour, they often come up with the argument that "it's a small minority and we're speaking generally and generally our definition applies"...

Here's an example:

*Many (not all) rastas agree with the doctrinal statement of the "Ethiopian World Federation," "We now declare again H.I.M. Haile Selassie is Christ the Son, Jehovah the Father united through the Spirit to bring to man the fullness of the Holy Trinity."*

*(...) when I say "Rastafarian," I am usually thinking of the Ethiopian World Union's Definition, while keeping in mind that there are twelve tribes and others like yourself that differ in views.<sup>35</sup>*

I must think about something that I have read in a book called "Dread Jesus<sup>36</sup>", which investigates the connection between Rastafari and Christianity. I recommend it to everyone!

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<sup>32</sup> Link: <http://dubroom.org/articles/0001.htm>

<sup>33</sup> Link: <http://dubroom.org/articles/0002.htm>

<sup>34</sup> Link to audio file: <http://www.dubroom.org/rastafari/mp3/selassie67onbeingchrist.mp3>

<sup>35</sup> Link: <http://www.lionofzion.com/forums/viewtopic.php?t=2017>

<sup>36</sup> Link: <http://www.amazon.com/exec/obidos/ASIN/0281051011/thedubroom>

The writer quotes Judy Mowatt, who tells us she had to give a concert in a place where many Rastafarians were, and she had just recently given her life to Christ so she was quite nervous, but after the concert she witnessed that Rastafarian elders came to her to say that they also believed the same thing.

There is something going on within the movement of Rastafari, there are many who are Christians according to the Nicene Creed, which is accepted by the Ethiopian Orthodox Church as well as the evangelical movement.

Unfortunately, this truth is being ignored by many, including Christafari, so the truth is that there are many Rastafarians who have accepted their Lord and Saviour, Yesus Kristus, and who do not worship Haile Selassie as God.

Because the western Christian world refuses to see the spiritual significance of Ethiopia, as the first Christian Nation on earth, they are also unaware of the real situation within the movement of Rastafari. In the meantime, the Ethiopian Church has baptized many Rastafarians, in the Name of Yesus Kristus, our Lord and Saviour.

So even if you would apply the strictest definition of a Christian, you would have to admit that a part of the movement of Rastafari consists out of Christians.

There is another thing I would like to draw into this reasoning again. Another question I would like to ask myself.

If Haile Selassie would really be the Incarnation of Jah (whether Father, Son or Spirit), would I then have to worship him?

The answer to this question is yes, for I do not worship Selassie where I do not believe that he is Jesus. If he would be, I would have to worship him.

Because I worship Jesus Christ as my Lord and Saviour and I know that His Return will be dread, as Lion of the tribe of Judah, for the Lion of Judah and the Lamb of God are one and the same. It's written in the Bible!<sup>37</sup>

This same thing is being acknowledged by the multitude of Rastafarians as motivation for believing Selassie to be Jah.

How can that be, you say?

For that, we have to go to Ethiopia, that land with so much biblical references integrated in its rich and ancient culture. That land with so many references in the Bible itself!

The Kings of Ethiopia have various titles. One of such a title is "King of kings". Another one is Lion of Judah. Many people think that this is because the Ethiopian monarchs think they are God. But that is not the case.

The Ethiopian kings did not name themselves after this Bible verse. They were called that way long time before this scripture was written. So while it is correct that this scripture does refer to Haile Selassie, in the same time it doesn't point out to His Majesty in the way many perceive it.

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<sup>37</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (Revelation 5:5, King James Version)

"Lion of Judah" and "King of kings" are titles. Another example is "Father". Or "Son of Man". They refer to a function. The Bible makes use of such titles many times.

Let's take "Father" and keep in mind that the same principal applies to "Lion of Judah".

How many times can you find the good Lord God JAH described as "Your Father In Heaven"? Numerous times.

In order to see what Jah means when He describes Himself to us as our Father, we look around us to see if we can find something called "father". And then we get an impression as to what is meant with this particular description or title of Jah.

There's more to it.

Because when we look around us for a "father", not all of us will find someone who loves us, who wanted us to live and who wants to raise us to be a grown up, solid person.

So we know that Jah is the perfect father, and that there are people on earth that we also call father, who have the responsibility to show their children in a loving way how to grow up.

That's why Jesus says: *"And call no [man] your father upon the earth: for one is your Father, which is in heaven."*<sup>38</sup>

Exactly this is how many Christian people view the Lions of Judah that we know the Ethiopian rulers to be. They point out to Jesus Kristus and they say: "This is the Lion of Judah. The One and Only. And you shall call no one else Lion of Judah".

And of course Jesus Kristus is THE Lion of Judah, just like Jah is THE Father.

But that doesn't take away the fact that there are fathers on earth and that we can look at them to get an impression as to what it means when it is said that Jah is our Father.

And it doesn't take away that there are Lions of Judah on earth and that we can look at them to get an impression as to what it means when it is said that Jesus Kristus is the Lion of Judah.

The Ethiopian kings, by way of their function, point out to the coming reign of Jesus Kristus. The Ethiopians do not see Haile Selassie as Jesus Kristus. But they do know, every time when they look at him, that Jesus Kristus will reign.

Fathers, by way of their function, point out to the loving full and educational way our Creator deals with us, his creations. We as creations do not see our fathers as Jah. But we do know, every time we look at them, that Jah is our Creator who loves us and educates us.

Nowhere it is said in the Bible, that Jesus Kristus is the only Lion of Judah. But it is said in the Bible, that you should call no one your father but Jah.

Still, after Jesus Kristus said that, this is done. Lukas writes about *"Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father [was] a Greek"*<sup>39</sup>.

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<sup>38</sup> Matthew 23:9

<sup>39</sup> Acts 16:1

Of course, everyone knows that Jah is The Father. And we know this also when we refer to the father of Timotheus.

So when we look in Revelation and we see that Yesus Kristos being presented as the Lion of Judah who will break the seven seals and take over the world, downstroying Babylon, that doesn't mean that He is the only Lion of Judah.

We can take a look at Haile Selassie and learn a lot about the coming reign of Yesus Kristos, the Lion of Judah. Much more then we can learn about Jah Love by many "fathers", even Christian ones...

According to people of the Ethiopian Church with whom I had communication with over the years many people make that mistake that they think Haile Selassie is God because Haile Selassie is anointed in the Name of Yesus Kristos, as King representing the coming eternal physical reign ship of Yesus Kristos.

Another Ethiopian priest gave me an analogy. It happened to the apostle Paulus and his friend Silas too. They were speaking about the Good Lord and the people thought that they were gods and started to worship them. Paulus and Silas did not deny the faith of these people but they merely pointed out to the fact that if the people would worship Paulus and Silas, they were worshipping God in a wrong way.

Haile Selassie did exactly the same.

So while I am in full agreement with Christafari, that Selassie is not Jah and that Jah does not want that Selassie is being viewed as Christ, and also Selassie did not want it himself, I believe in my heart, that worshipping God wrong is something different than worshipping a wrong God.

In my opinion this is also what Selassie himself wanted to say when it comes to Christianity's "answer" to Rastafari, when he asked that key-question: "Who am I to deny their faith"?

Christafarianism does deny their faith.

While Mark Mohr obviously places Rasta outside the body of Christ, in the same time he places himself outside of the movement of Rastafari where he is still using symbolism and culture.

This is a key element in Christafarianism, inevitably leading to hypocrisy, if not hypocritical in itself. While Christafarianism wants to use as many things from Rastafarian culture as their interpretation of scripture will let them, Christafari thinker Mark Mohr makes a clear distinction, based on a definition of Rastafari that is not in accordance with the reality of the situation in the movement.

And he goes even further: by almost putting an anathema<sup>40</sup> on those Christians who feel they are a part of the movement of Rastafari.

This is a part from the answer to "Should Christians call themselves Rastas?":

..... I do believe that it is seriously misleading for a Christian to call themselves a "Rasta " For God is not the author of

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<sup>40</sup> Anathema, or "accursed" is an orthodox word indicating heresy and false religion. When something is considered anathema, it is considered of non-Christian character and is therefore rejected.

deception or misrepresentation. It is contradictory for a born again believer to use this appellation. Although some cultures use the term in a broader sense as a descriptive for anyone that is a dread, the real issue is in the origin of the word. If you are a Christian with dreadlocks, you may not be able to keep people from calling you a "Rasta," but this does not mean that you should use the term to identify yourself. For "Rasta" is an abbreviation for "Rastafarian." A "Rastafarian" is a follower of "Rastafari" and an adherent to the beliefs of "Rastafarianism" (i.e., a believer in the deity or veneration of Haile Selassie, repatriation, Ethiopia as Zion and the sacramental use of marijuana). You see there can be a grave difference between your intentions and how someone interprets them. Some Christians may try and say that "It is okay for me to hail up the name 'Rastafari,' for when I chant it out I mean the true definition in my heart. You see the true definition is 'Head Creator,' and to me the Head Creator is Christ." But while you may be thinking this, everyone else around you drawing a different conclusion. If you look like a Rasta, walk like a Rasta, talk like a Rasta, and call yourself a Rasta, then guess what? You ARE a Rasta. And you will not be thought of as a Christian. How then can you be the salt and light of the world, when each of your actions and testimonies are being interpreted for the benefit and furtherance of Rastafari and not Christendom<sup>41</sup>?

Christafari leaves no room: If you call yourself a Rasta, you are not a Christian.

If, by his own words, you: "look like a Rasta, walk like a Rasta, talk like a Rasta and call yourself a Rasta, then guess what? You ARE a Rasta. And you will not be thought of as a Christian."

The difference is in what Christafari finds acceptable and un-acceptable is very subtle if not non-existent, since Mark Mohr also describes himself even in the same paragraph as (paraphrased) someone who: "looks like a Rasta, walks like a Rasta, talks like a Rasta, and can't keep people from calling himself a Rasta," either. And he even claims that the Bible says he should do a thing like that.

I sometimes wonder why Mark Mohr doesn't come to the conclusion that by his own looking like a Rasta, causing people to think he is a Rasta sometimes, he is evidently not practicing what he preaches.

The Christafari "shift" in "target audience" from Rastafarians to New Agers and other Universalists which in my eyes completely takes him away from his own justification for his own appearance will not help clear up things either.

On the contrary.

The whole "Rastaish Image" of Christafari will make the "universalist church more Rasta", to paraphrase Mark Mohr's words.

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<sup>41</sup> Link: <http://www.lionofzion.com/faq/78da334e040000c90095/detail.html>

And again I have to point out to the perspective of the Rastaman. According to his statement anyone who says he's a Rasta while looking like a Rasta etc, is in fact a Rasta.

I think every true Rastaman would deny such a thing, because there are many walking on this planet saying they are Rasta but are no Rastas at all.

Even stronger.

A little riddle: it looks like a sheep, talks like a sheep and walks like a sheep. What is it? Yes, you guessed that right: a wolf in sheep's clothing. And exactly that is how many Rastafarians perceive this "Christafarian Methodology".

Now I know, that this is not what Mark Mohr himself says, he wants to say that if you act like a Rasta you are considered a Rasta.

He even acknowledges that he himself is considered a Rasta at certain moments, as a result of his appearance. And people really do not listen if someone says Jah Rastafari or not, or if someone calls himself Rasta or not, but they see when someone "walks and talks like a Rasta".

So in a way, he's right.

There are several instances in which I heard people witness that they did not know Christafari did not believe Selassie to be God. They were considered Rastas<sup>42</sup> for they walk, talk and use symbolism of Rastafari.

And on a Christian website "exposing Universalists within Christian music", we find Christafari's name on a list of artists involved in what the author of that website believes to be a new age/universalist release<sup>43</sup>.

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<sup>42</sup> We are talking here about Rasta as defined by Christafari.

<sup>43</sup> Link: [http://www.gospeljohn.com/BW\\_rock.htm#ECUMENISM](http://www.gospeljohn.com/BW_rock.htm#ECUMENISM) (scroll down to the part about Kathy Troccoli)

## ENTER RASTAFARI

Now that I've elaborated more or less to some points in Christafari's meditations, which I find rather confusing and contradictory after closer studying and analysis, I would like to dive a little more into their definition of Rasta.

Christafari's definition of Rasta is: "a believer in the deity or veneration of Haile Selassie, repatriation, Ethiopia as Zion and the sacramental use of marijuana"<sup>44</sup>.

But is this a correct definition?

And is the Scripture against honoring a descendant of King David?

I am personally convinced that it is not and I am not in bad company when it comes to that.

I presume that Mark Mohr used those things that he finds not in accordance with scripture to define Rastafari, but I think the definition is not a correct one and certainly doesn't justify an anathema on the movement of Rastafari.

Within Rastafari are many different houses, and each have their own point of view when it comes to the very points that Mark Mohr brings forward as tenets of Rastafari. This in itself shows that it cannot be used as tenet.

Let me explain this with an example: I cannot say: one of the tenets of people who love to drive a car, is that they all believe BMW is the best car brand. Perhaps every car lover has an opinion about BMW, perhaps a lot of car lovers value the BMW over other brands, but to say that all car lovers believe that BMW is the best is simply unreal.

So I believe it is equally impossible to say that one of the tenets of Rastafari is the belief that Selassie is God or the practice of an unbiblical veneration of man, whatever that may be, because it is one of the points of which almost every Rasta has a different opinion.

There are actually Rastafarians who do not believe that Haile Selassie is God and do not unbiblically venerate him. Among them is the leader of the biggest Rastafarian organization in the world!

When I read the interview that Jamaican Radio station Ire FM has held with the prophet Gad, the leader of the biggest Rastafarian organization, the 12 tribes of Israel, I see clearly that not all Rastafarian worship Haile Selassie.

Let me quote from the interview:

Q: The 12 Tribes of Israel is seen as closer to Christianity than other Rastafarian groups. Is there a basic difference in the doctrine?

A: "Yes there is a basic difference because we see Christ, and that die and rose again, and that die for our sin, we see that person So that is you know a different teaching because is

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<sup>44</sup> Link:

<http://www.lionofzion.com/faq/78da334e040000c90095/Should+Christians+call+themselves+%22Rastas%3F%22.html>

not many see this teaching, that Christ is the person."

Q: I want to remind you that we're speaking with the Prophet Gad who is the leader, the head, the founder of the 12 Tribes of Israel. We want to move on now to the doctrine. Recently we've had much debate on this program "Running African" and other programs about the Divinity of His Majesty the Emperor Haile Selassie as it relates the return of Jesus Christ. What are your thoughts on the matter?

A: "Well, Christ is to return and sit on the Throne of David, so I strongly believe that, you know, Christ is going to come and sit on the Throne of David."

Q: I want you to.. You said something very important here and something that may disturb the Rastafarian Movement in Jamaica. Christ, You're talking about the return of Christ.

A: "Yes I am talking about the return of Christ who is going to sit on the throne of David."

Q: Are you making a differentiation between Jesus Christ and Haile Selassie.

A: "Yes I am making a differentiation. Because Christ the same yesterday, today and forever. And even after His Majesty say, Him saved not by the man character but by the blood of Jesus Christ."<sup>45</sup>

When the leader of the biggest Rastafarian organization makes such clear statements about the difference between Rastafari and Christ, I wonder how one can seriously uphold a definition that Rastafari means believing in Selassie as God, especially since this definition is leading to serious situations.

The prophet Gad says, quoting Selassie, that even Haile Selassie himself needed to be saved by Jesus Christ. I know that Mark Mohr has also heard this interview, years ago, so it can't be that he is unaware of this.

One of the reasons that I can not agree with Mohr in his reasonings, is because it comes to a point in which you almost have to bring Selassie down in order to be accepted, or "thought of" as a Christian.

"Thought of"?

Yes.

It's an image thing, after all.

And that is where another thing comes in. A serious problem with bizarre consequences.

The image of Christafari itself, which is obviously based on Rastafarian culture.

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<sup>45</sup> Link: <http://dubroom.org/articles/0001.htm>

When you are a Christafarian, you have to justify the use of dreadlocks, the Rastafarian colors and symbolism, language, by taking every spiritual significance out of it.

It is, perhaps unwanted, but nevertheless the inevitable result of Christafarianism and seriously does short to the Identity of many dreadlocked Christians who are a part of the Rastafarian Culture and do not want to deny their Jah Given Identity to see their hair become an instrument tool for a reasoning based on a false definition of Rastafarian culture with it's many houses.

It is inconsequent to use so much things of a certain Culture and yet in the same time label this Culture as a false religion.

There is a difference between culture and religion.

Can you tell the difference between a Palestinian Christian and a Palestinian Muslim? They both look the same! They eat the same things<sup>46</sup> and they even speak about Allah when the talk about their God. And no, I do not believe that the God of Islam and the God of the Bible are one and the same.

So every culture can have different religions. In one culture you may find a variety of religions.

Rastafari, most certainly, is not one religion. It is a culture with many different views on Selassie, varying from the Ethiopian Orthodox Christian point of view to the more esoteric kind. Some houses of Rastafari differ over crucial parts where it comes to Christianity. Some are clearly identified as Christian, others not.

Or, to put it shorter: not all Rastafarians are Christian, although some are, and not all Christians are Rastafarians, although some are.

If it is not the believe in His Majesty as God, Mark Mohr also brings up something he calls "veneration of Selassie". I don't know, unfortunately, exactly how Mark Mohr defines "veneration".

But veneration, of course, does not have to be unscriptural in itself. It means: "to honor or greatly respect a person or thing<sup>47</sup>". Is it then unscriptural to regard Haile Selassie with great respect? Is it worth an anathema?

The Ethiopian Orthodox Church, playing a very important role in the relationship between Rastafari and Christianity in teachings concerning His Majesty, tells us something that might be of great importance here.

Haile Selassie, a devout Christian, was reportedly sad and cried when he saw the masses in Jamaica worshipping him as Christ returned, and he decided to give a gift to the people of Jamaica, a gift in the form of the Ethiopian Orthodox Church. He sent one of his best students, brethren Manfredo, to become Archbishop of the Ethiopian Orthodox Church in the western hemisphere.

Brethren Manfredo, becoming Abuna Yesehaq (Father Isaac), was ordered by Haile Selassie to teach the scriptural right way to honor the king. And not to worship him as God.

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<sup>46</sup> Although Christians do drink and sell alcohol in contradiction to Moslems, Palestinian people are basically in the same culture where only their religious differences stand out, not the cultural, for they are non-existent.

<sup>47</sup> Cambridge Dictionary Online: <http://dictionary.cambridge.org/define.asp?key=87948&dict=CALD>

The Bible gives us the commandment to honor the king (1 Peter 2:17<sup>48</sup>), to honor our fellow men (same verse), to honor our parents (Exodus 20:12), to honor everyone.

Even the way the Ethiopians honor Haile Selassie is closely related to the message of the Bible.

In short, because of their Solomonic Bloodline all the Ethiopian kings symbolically point out to the coming reign of the Messiah.

They're *Icons Of Christ In His Kingly Character*.

Or, as the evangelicals would put it: *Types of Christ*<sup>49</sup>.

If I regard it as wrong to honor that king, I am acting unscriptural.

In spite of all these confusing, contradicting and sometimes outright abominable elements in the teachings of Christafari, they are still being seen as a big authority on Rastafari by a church-going generation that lack any knowledge of this movement.

So it can happen that you can find the following words in a conversation from one Christian to the other: *"We have read a lot of lies and misinformation, now let us share some truth. PLEASE READ the links along with everthing below as it will give you A LOT of insight into all of this and you will not have to be confused anymore"*<sup>50</sup>.

This conversation was about Rastafari and one Christian refers to Christafari with the words you saw. What Christafari says about Rastafari is seen as authority. It's said that one will not be confused after reading the messages on the Christafari Website.

Will they not?

I doubt that.

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<sup>48</sup> 1 Peter 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

<sup>49</sup> For an in-depth study of Christian Typology, visit the following link:

<http://www.christiancourier.com/archives/typology.htm>

<sup>50</sup> Link: <http://forums.t3ministries.com/viewtopic.php?t=1436>

## CHRISTAFARIANISM: DON'T BE A RASTA

Until now, we have established that Christafari wants to draw a clear line between them and Rastafari, a line that is not founded on a proper definition of the movement. We also came to see how they are in the same time using the symbology of Rastafari to "be like a Rasta", based on a wrong use of a certain scripture.

If you summarize Christafarianism in one sentence, the absurdity becomes clear: Christafarianism doesn't only say: **Be Like A Rasta**, but also **Don't Be A Rasta**.

He also seems to respond to something I wrote in an earlier meditation: "*Although some Rastafarians have the same look on His Majesty and Christ Jesus as I do, and therefore I could call myself a Rastafarian without a doubt, I wish to call myself Messian Dread*<sup>51</sup>".

From the same answer, to the question if Christians should call themselves Rastas, I quote Mark Mohr again in the following words:

Yet some may still argue that they are "Rastafarians," meaning that they follow the teachings and example of "Rastafari." They don't worship him, they simply admire his faith and actions. But Selassie (Rastafari) was a Christian. He followed Christ. So don't follow Selassie, follow whom he followed--Jesus. Now I know that this statement may seem contrary to modern-day Christianity, for within the Protestant reformation there are followers of Martin Luther (Lutherans), John Wesley (Wesleyans), and John Calvin (Calvinists). But I am sure that if Selassie or any of these other men were alive today, they would strongly encourage you to follow Christ, not mere men, and to call oneself a Christian as they did. In 1 Corinthians 1:10-13, Paul wrote: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought. My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.' Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?" So I ask; Why attempt to divide Christ? Was Haile Selassie (Ras Tafari) crucified for you? Were you baptized into His name? As for me, I am a Christian, a follower of "The Way," a disciple of Christ, and bondservant for His namesake. I would never choose to represent my faith with an appellation that drew attention away from Jesus--"lest the cross of Christ be emptied of its power" (1Cor 1:17)<sup>52</sup>

Personally I was shocked when read these words the first time. It was in an e-mail sent to me by a close associate of Christafari whom I will not name, disagreeing with my meditations and it was presented as for me.

The letter stated that I was "misleading" people and then went on quoting the above.

<sup>51</sup> Link: <http://dubroom.org/messiandread/itations0001.htm>

<sup>52</sup> Link: <http://www.lionofzion.com/faq/78da334e04000c90095/detail.html>

I was shocked, and might I say, also a little offended by the interpretation of the Scripture.

But fortunately I could still see a little bit of humor in this all too.

Since Christafari calls their fans and following "Christafarians", maybe these fans get mail from people asking if they were baptized in the name of Christafari, or if Christafari was crucified for them.

But let us analyze the Bible interpretation that Christafari uses to condemn Christians in the movement of Rastafari as "serious misleaders".

Mark Mohr says that you cannot call yourself a Rasta, because the Bible supposedly is against following men. He then names a bible scripture that seems to speak about this.

Paulus speaks about divisions in the church, where there are different groups quarrelling and fighting each other. One says: "I am of Paul", another says, "I am of Peter", and a third, not unimportant but overlooked by Mohr, "I am of Jesus".

This scripture teaches not that it is wrong to say I follow Paul, for this very same Paulus elsewhere in scriptures tells people to follow him like he followed Christ<sup>53</sup>. You could even argue that if this scripture is actually saying what Mohr claims it says, the Bible would then teach it is wrong to call yourself a Christian and follow Jesus. This scripture says it is wrong to divide yourself as body of Christ into groups and put labels on these groups to express this difference.

Because Paul, Peter (Cephas), and Jesus are all saying the same thing. Peter and Paul did not contradict Jesus.

It is a little funny to see Mohr using this scripture because after quoting it, he says: "As for me, I am of Christ". I think he is acting against the very scripture he uses to make his point: the ones quoted in the scripture saying about themselves "I am of Christ" were doing this in order to distinguish themselves from others.

No, just like the "all thing to all men" scripture turned out to deal with something else than where Christafarianism claims it is intended for, this scripture is not about showing the Christian Rastafarians how wrong they are, on the contrary: is about excluding each other based on names. A thing Christafarianism does with Rastafarians who do not wish to change their Identity to become a Babylonian.

They say: "You can't call yourself Rasta, you can only pretend to be one."

You can easily see how this is a call to manipulation...

That's in the face of all those who know themselves to be a part of Rastafari and a part of Christianity.

Kind of tuff...

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<sup>53</sup> 1 Corinthians 4: 16 Wherefore I beseech you, be ye followers of me. Mind you, Paulus is even speaking to the same church of which he also says that he finds it wrong that some of them say I am of Paulus and I am of Christ and I am of Apollos.

## ENTER THE CHRISTAFARIANS

Because Christafari is the first Reggae band to emerge from the US based Evangelical music scene, founded by someone who has developed a love for Reggae music and some knowledge concerning the movement of Rastafari, aimed at getting the music accepted by the CCM-mainstream<sup>54</sup>, it shouldn't be a surprise to find out that Christafari has an enormous influence on many young Christians who are being raised in the evangelical churches throughout the world.

To put it shortly: Christafarianism is so influenced by the "Evangelical House of Christianity" that it easily integrates into the already existing structures of this House.

In this chapter we will see how Christafari is actively and admittedly trying to achieve this by creating a sub culture in CCM, according to the principals founder Mark Mohr has learned in his evangelical education.

We will also see how these efforts are explained as spiritual events with biblical precedents.

Throughout this essay we learned how certain "methods of communicating the gospel<sup>55</sup>" are applied in the Heavy Metal scene<sup>56</sup>, where many run around with Satanistic symbology, committing all kinds of wickedness.

Nothing but respect for those people who feel they are called by JAH to bring the message of His Salvation to a group of people who think that Satan is the way to go.

Nothing but overstanding if these brethren and sistren use Heavy Metal music and long hair to get that message across to an audience that seems to listen only to a band like that.

After all, this whole long hair and heavy music thing is neutral, so why shouldn't they make use of it?

Of course, for some the music is the lifestyle, but then there are others with the same lifestyle that favor a different kind of music.

Of course, for some the Satanistical elements are serious, but then there are many more Satanists.

And of course, music that promotes Satanism, white supremacy, murder and hatred is dangerous.

So it is also logical, that within the Christian world a complete "White<sup>57</sup> Metal" culture was born. With all the elements of Heavy Metal Culture a Christian can possibly integrate in his life. And without all those elements that cannot be combined with being a Christian.

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<sup>54</sup> CCM: Contemporary Christian Music. It is the name for the Christian Music Industry. CCM is not a style, but all possible styles with more or less Christian lyrics as the only difference. It should therefore not be confused with "gospel" as a music genre.

<sup>55</sup> Not to be confused with "gospel" as music genre again (see previous footnote), in this case the word "gospel" is used to describe the Good Message of Jesus Kristus. Gospel means "good message".

<sup>56</sup> This process has started in the 1970's, and had a turbo boost in the 1980's. Bob Beeman, who ordained Christafari's Mark Mohr as pastor, has been a front figure in Christian Heavy Metal since the 1980's.

<sup>57</sup> The "whiteness" is not referring to race but as opposed to what is known as "blackness" in the Heavy Metal culture: so called "black magic" and Satanism. Within Rastafari, "white" and "black" stand for totally different things and the writer of this essay doesn't agree with the so-called black and white magic separation.

This enables many young people who grow up in an evangelical environment, not being allowed to listen to any other music than CCM, to still enjoy the music of their choice, and to dress like their age group.

Music of their choice?

Yes.

Because it didn't only happen with heavy metal music. (I just detail it because of its importance in Christafari's Roots. Keyword: *Bob Beeman*.)

It happened with almost every style. And it is still going on. For every musical genre you will find a Christian version.

Whatever you feel about it, it's a fact that there is a whole generation growing up in evangelical churches, all loving different musical styles and all listening to the favorite Christian artist of their style.

Artists provided to them by the CCMIC, the Christian Contemporary Music Industrial Complex.

And when you research the CCMIC, which we will not do here, you will find out that all the Christian mainstream music labels are a subdivision of the world wide Musical Industrial Complex.

That means, that the Christian heavy metal artist who is signed to a major CCM label is signed up to the same company that also releases the Satanistic heavy metal.

What started out as a movement to tell contemporaries about the gospel, became a Babylonian money making machine. Where did we see that before?

Now, not all Christian artists are part of this money machine. But it is a fact that the Musical Industrial Complex makes a huge profit out of the fact that many Christian kids are not allowed to listen to any other music than CCM.

And when they grow up, making a conscious decision to follow Kristos at a certain moment in their life, most of them continue this practice to only listen to the Christian variety of the music of their choice.

And to look for other people in the same situation.

There are Christian concerts in every variety, in every style of music. And festivals! A lot of these festivals even take place in big evangelical churches.

When you go to a Christian heavy metal festival, you will see a lot of "heavenly metallers" who look just like the "heavy metallers" you will find on a non-Christian festival. Long hair, t-shirts that look like commercials for horror movies, everything.

Now, Christian heavy metal music is cultivated into a Christian heavy metal culture since the 1980's. There are numerous albums by Christian heavy metal artists that have a small *letters of recommendation* printed on the cover, written by *Pastor Bob Beeman*.

Yes, the same Pastor Bob Beeman who ordained *Pastor Mark Mohr*.

And where we saw a rise of "Heavenly Metallars" in the 1980's, Christian Heavy Metal lovers looking just like their Satanistic counterparts, today we see a carefully crafted rise of Christafarians, Christian Reggae lovers "looking just like" their Rastafarian "counterparts".

They think.

How would they know what they are doing? How would they know that they are deeply offending the Rastafarian community with all that Christafarian imitation? They just think they are Christafarians, not Rastafarians, where their friends who are into heavy metal are heavenly metallars, not satanic metallars.

And they do not know that you cannot apply the same principal to Satanistic heavy metal freaks and Rastafarians.

How would they know? Remember, these people are not allowed to listen to any other music than CCM, so guess where they get their information from? Right, from the artists.

And we have seen how Christafari defines Rastafari.

And, how Christafari defines Rastafarians.

In public statements and articles they define Rastafarians as non-Christians who hate Yesus and who attack Christian artists for their believe, and only after they are forced they will admit that this definition doesn't apply.

Let me give you that example of this Rasta who was unpleasantly surprised to see just how Christafari portrays Rastafari in the Christian press and wrote a letter to Mark Mohr who then admitted that he **misrepresented the faith** of this particular Rastafarian<sup>58</sup>.

He told his story to his Rastafarian Brothers in Kristos at a 12 Tribes Internet site. This is it:

*Greetings to all in the name of Yeshuah!*

*This may be one Important topic, and InI think we should all do our best to let it be known.*

*I recently got a magazine from an Assembly of God Pentecostal Church that had an article/interview with Christafari's Mark Mohr, and InI also recently got an e-mail from Lion Of Zion etertainment which is Christafari's Recording Label.*

*Anyway both had something about Rastafari in them, the magazine which is called OnCourse, said some things trashing the Rasatafarian Faith, it wasnt a big section but it shouldnt have been there without Mark doing some research first.*

*The e-mail I recieved recently had a statement hv more that*

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<sup>58</sup> There are two places on the Internet where the story is told, the letters quoted and the matters discussed. One is on the Rastafarian 12 Tribes message board and can be found at [http://groups.msn.com/twelvetribesliveup/general.msnw?action=get\\_message&mview=0&ID\\_Message=13352](http://groups.msn.com/twelvetribesliveup/general.msnw?action=get_message&mview=0&ID_Message=13352) where you can find a discussion on the Christafari website on the following link: <http://www.lionofzion.com/forums/viewtopic.php?t=2033>

said "And God saved the best show for last, for it was in Amsterdam where even rastas held up their hands after the sinners prayer!"

Anyway I took it upon I to send him an e-mail at the Lion Of Zion web site <http://www.lionofzion.com> (F.A.Q., contact us) to tell him that as a Rasta of the 12 Tribes of Israel origin that InI and most others that InI know/reason with do believe in Christ and not as Selassie but as Christ himself and explained that he should know these things before he says that kind of thing to anyone.

I got a response from him that stated:

"Ras, **forgive me for misrepresenting your faith.** (emphasis MD) You are one of a million rastas that I have met that does not worship Haile Selassie as God or Christ. Respect. When I referred to Rastas, I was speaking of those who follow AND worship Rastafari. Mark Mohr"

InI have Respect for that man to send me this e-mail, but if he believe that (That InI am 1 in a million) then InI need to do something because what InI believe is being distorted and falsified.

Anyway InI urge all to spread the knowledge of our faith in anyway we can so that the truth be known.

Much Love and Respect!!

OneLove,

Ras Aaron

I think it is sad to read stuff like this. It is sad to see how it is admitted that somebody's **Christian** faith is denied when a Christafarian considers him or her a Rastafarian.

People actually suffer under this denial.

Too bad it never reaches the general public or the many interviews given in the Christian press. Only on the message boards on the Christafari website can you find these admittances.

Christafari founder Mark Mohr admits on his website that he is now carefully planting "Christafarianism" as, what I we saw exposed in this essay, the evangelical correct way of enjoying reggae music and being like a Rasta.

And he even claims he is chosen by God to do so!

The biography as posted on the Christafari website<sup>59</sup> is shockingly revealing.

You'll find Mohr describing how "humbling" it is, as "Founder Of Christian Reggae Music" when "the CCM (Contemporary Christian) **industry** refuses to acknowledge world music."

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<sup>59</sup> Link: [http://www.christafari.com/bio/meet\\_mark.html](http://www.christafari.com/bio/meet_mark.html)

After describing the apparent lack of Christian reggae in the CCM business industry, he then goes on to describe how he feels that "God has chosen" him to "plug that gap" in this same Contemporary Christian Musical Industrial Complex.

In other words: to get the music of Christafari and their label into the mainstream of the CCMIC as well as other artists who will profit from this plug in the gap of Christian music.

He even compares this with the works of brothers like Moses and David: (emphasizes by the writer of this essay)

*Why do you feel **God chose you to plug this gap in Christian music?***

*Because I am not worthy to. On my own strength, I am the last person in the world that should be singing, much less pioneering this genre of reggae. But **this is how God works**, He always chooses the most unlikely and undeserving messengers to proclaim His simple message. I believe that **God chose a weak person such as myself** for this calling to prove to the world that it is Him alone that is strong. God uses the simple things of the world to confound the wise. By no means do I deserve to be a voice in the reggae industry. It is a black music started in the ghetto of Kingston Jamaica. I am a white guy that was raised in one of the richest cities in white suburban America. When I think about this from time to time it makes me laugh! I do not deserve this and should not be doing this. You could find more raw talent in any 10 year old Jamaican boy than in me. But once again, **this is how God works**. I believe that **he chose me** so that He would receive all of the glory. One look at the Bible and you will realize that **this is how he chooses leaders**; from Moses who was a murderer with a speech impediment to King David who was an unlikely shepherd. God must get the glory at all times-- I pray that my life gives him the glory that He deserves.<sup>60</sup>*

Of course, it is nonsense to state that Jah would choose people to lead the CCMIC, a subdivision of the Global MIC<sup>61</sup>, and that this "work" could be compared with the works of Moses and David<sup>62</sup>.

Especially not when you realize how the Musical Industrial Complex is a direct arm of Babylon System, and how the Christian Contemporary Musical Industrial complex is a direct arm of the secular or Babylonian musical industrial complex.

When you want to reach the top there by selling your sounds like the new fresh vibes for the industry, and even explain that in an article on your website where you complain how Christian artists only get signed to a major Christian label when they have reached a certain commercially attractive level, how can this be explained and described a decision of the Most High to chose a leader to lead the children of Jah?

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<sup>60</sup> Link: [http://www.christafari.com/bio/meet\\_mark.html](http://www.christafari.com/bio/meet_mark.html)

<sup>61</sup> Musical Industrial Complex

<sup>62</sup> A little funny footnote: Most Christafarians do not believe that Haile Selassie is of Davidic Offspring and they think it is kind of ridiculous for Haile Selassie to be compared to David, where the comparance that is made in the biography of the founder of Christafarianism isn't criticized anywhere.

Nevertheless this is being done.

Was it Moses' task to entertain the Israelites with music for their leisure, just like the Egyptian music, only without the mentions of Isis, so they could enjoy the beats of the Israelites (no typo)?

Was it David's task to introduce a brand new style of music to the Israelites? Kind of like the beats of the Philistines, but more original?

Although both leaders made use of music as a part of their function, they were not called to be mere musicians.

And I am a mere musician myself, too.

Their calling was of such a high order that significant parts in what we know as the Holy Scripture are written by or about these two men.

It is normal in American evangelical Christianity, to mix business and marketing schemes with biblical concepts which deal with how the Body of Kristus functions. Perfectly normal that a pastor goes in business with the things he does a pastor.

So normal, that it goes unnoticed for what it is and when somebody tries to change that by shouting out loud, that that emperor has no clothes and that the world is round, this one is being labelled as an obstruction for the "Kingdom of God".

After all, the founder is a pastor too, and his connection with the Sanctuary International Organization of pastor Bob Beeman adds to his credibility as such.

Thus it can happen, that the carefully crafted sub culture of Christafarianism provided a whole generation of evangelical Christian youths with a justification for pretending to *be like a Rasta* inside the borders of what is evangelical correct.

With that, they take away the doubt that Christian parents and pastors could have when they ask: "Isn't Christafari a Mix between Rastafari and Christianity?" before they accept Christafari music in their home or churches.

Just one way of "leading the Reggae Branch of the CCMIC".

Is Christafari using a biblical concept of sharing the gospel, the good news, with your fellow man for a good position in what is mentioned by themselves as the "*Christian Industry*"?

Let's see how Christafari states on their own website how they have planted Christafarianism in the CCMIC.

*Why do you feel so many people get hooked into **Christafarianism**?*

*Our music is original and unlike anything out there in the **Christian industry**. This unique roots sound cannot be replaced by the latest industry manufactured pop sensation that is on the cover of CCM. **We have created our own culture within our fan base.**<sup>63</sup>*

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<sup>63</sup> Link: [http://www.christafari.com/bio/meet\\_mark.html](http://www.christafari.com/bio/meet_mark.html)

These words could still be found on the Christafari website in October 2004, in the biography of Mark Mohr.

This means, that Mark Mohr himself authorizes every sentence in that particular text. If he didn't write it all by himself, he surely authorized every word of it.

From the name to the game to the fame: Christafarianism turns out to be the methodology and philosophy ("*culture*") behind the promotion of Christafari as well as an alibi for those within the evangelical world who wants to be like a Rasta without becoming one.

So if the Rastafarians who accused Christafari of crimes against the Rastafari movement were looking for a "written confession", I think that they would have found it in the above quote.

Where Christafari portrays Rastafari as a religion of which the members hate Jesus Kristus enough to attack people **for their believe in Jesus** and where they, based on a faulty biblical interpretation, transform the symbology and culture of Rastafari into this "*culture*" they themselves call "**Christafarianism: the culture we created with in our fan base**", is it then just to blame the Christafarians for treating the Rastas the same way Heavenly Metallars treat their Satanistic counterparts?

The Christafarians, or the "*fan base*" of Christafari. They hardly know anything about Rastafari or reggae. They listen to Christafari and read the statements in articles and on websites and booklets published by Christafari themselves and that is their source of knowledge and information.

Instead of taking away the false information on Rastafari, Christafarianism confirms until the last detail what the evangelical movement thinks about Rastafari.

An article published in CCM Magazine (July 1996) stated under the title "*key tenets of Rastafari*": "**Rastafari is militant. Among believers, it's an honour to kill someone who disrespects their god** (emphasis in the original text)"<sup>64</sup>.

This is the kind of information the fan base of Christafari, the Christafarians, receive. And many times, they have no other sources.

Like Peter Tosh say: "You can't blame the youths, for they don't know".

But we can blame all those "Christian researchers" who come up with these terrible lies called "descriptions of Rastafari".

And we can blame the thinkers and workers who are actively promoting Christafarianism.

We can and must ask them (from this place and from many other places) to stop using and transforming the Rastafarian culture into a vehicle for their own promotion and lifestyle.

For the sake of truth.

---

<sup>64</sup> CCM Magazine: "Key Tenets Of Rastafari", July 1996. One of the sources for the piece that contained almost nothing but factual inconsistencies was listed as Mark Mohr. Although he stated clearly (in a private email) to the writer of this essay back in 1997 that he had not been the source for this outright deceptive lie about Rastafarians, it remains unclear whether the abominable accusation against Rastafari has ever been rectified after it was spread globally in a magazine considered to be an authority in the CCMIC.



## HOW TO WITNESS TO A CHRISTAFARIAN

When one browses through the Christafari website, reading all the material that we are discussing in this essay, one finally lands on the Christafari message boards.

This is where much communication goes on.

There are three people working for Christafari as “moderators”, at least two of them convinced Christafarians.

In a place on the Forum with the name “Witnessing to Rastas” you can also participate in what is called “Rasta and Ganja Reasoning”.

This is where I have spent hundreds of hours since I originally wrote my essay, then an 18-page article.

Throughout a few years I was reading, writing and reasoning there directly with Christafarians on their own ground. This enabled me to study and document Christafarianism even further.

While they were fiercely “witnessing to Rastas”, I was trying to find out how to witness to a Christafarian.

Not that they were really “witnessing to Rastas”, and not that I found out how to witness to a Christafarian.

In that I miserably failed, I must confess.

But nevertheless I was provided with a first row seat in the Christafari laboratory while the fruits of this evangelical correct mix of “Rastafari” and “Christianity” materialized before my very eyes.

I documented the manifestation of the fears in my vision as I saw Rastafarians who attempted to reason with the Christafarians, trying to address the very same points addressed in this essay with a kind of humbleness I can only write about, leaving the place in a silence that can only be interpreted as a state of total shock.

Cold shivers ran over my back every time a Christafarian denied the faith of a brother in Kristus just because this brother is a Rastafarian.

Horror filled me when provocateurs were given free speech to express disdain over almost every aspect of Rastafari, using the teachings of Christafari to proof their points to an audience that was absolutely not hindered by the presence of any knowledge concerning that very movement they imitate to feel good in their own world at the expense of their Christian Idren in Rastafari.

My friends punched me hard to proof that I wasn't dreaming when Christafari took away the Name of JAH in their future releases only to stick with a word “God”, which has a pagan etymological background, in an attempt to stop Christafarians from becoming “*too rasta*”.

Where the name JAH is a thousand times more valid to describe the Most High than the word “God”, making it one of the last valid points within Christafarianism, it turned out that in order to continue Christafarianism, only the “christafarized” aspects of Rastafari can remain.

I broke my mind over the question how to break through this matrix where the Christafarians experience their virtual reality in.

My mind went back in time to re-experience the years in which I came to know this phenomenon in the hope to find an answer.

Being from an evangelical back ground myself, and because of my Jah given identity having connections with the movement of Rastafari too, I became aware of the controversies that follow Christafari wherever they go shortly after my introduction to "the first American Christian reggae band".

As far back as 1996 I initially did some "damage control" for Christafari on several occasions in which Rastafarians expressed their outrage over publications about Christafari in which the movement of Rastafari was being discredited in what later turned out to be the house style of the Christafarians.

I have already mentioned the article in which Rastafari was portrayed as a group of people supporting to kill all white people. There was another article in which Christafari was described laughing over the death of Bob Marley.

My "damage control" consisted out of contacting Mark Mohr and asking him to rectify the statements in the articles. Back then I really couldn't believe that someone who I thought was a Jesus Dread would actually discredit the movement of Rastafari in Christian publications.

Although he did express that he was not the source of the information and that he also had never laughed over Bob Marley's death, this was being done in the same way as it is done today. Public statements for the massive and private statements for damage control.

I'm prepared to help an overzealous brother who makes mistakes out of the trouble he's gotten himself into and I'm willing to go far for that.

Twice I told my Rastafarian brothers about the private emails I received. When it happened a third time I woke up and smelled the coffee.

The coffee did its work. I began a seven yearlong journey to find out why there was little use in trying to ease the pressure between Christafari and Rastafarians.

What I thought were incidents caused by an overzealous ignorant American Christian reggae band had begun to form a pattern.

A pattern we know have come to know under the name of Christafarianism.

It is the philosophy that we saw exposed in this essay for what it is, the "culture" that is created to forward Christafari into the CCMIC mainstream at the expense of so many people who suffer directly because of it.

Christafarianism directly denies the faith of those within the movement of Rastafari, even those who can be considered a Christian. Christafarianism similarly labels everybody who criticizes it as an enemy of Christianity.

These expenses are kind of high in my estimation.

But without these expenses, it is impossible for Christafarianism to exist. From the name to the game to the fame, everything is based on an alleged gap between Christianity and Rastafari.

And no effort, so it seems, is spared to maintain that gap.

Fill that gap intellectually and you directly take away the foundation on which Christafarianism rests.

Fill that gap by simply existing with your Jah given identity as a Yesus Dread and find yourself back as involuntary subject of public "scrutiny" in which it doesn't even matter what you say about Yesus Kristos or Selassie, the absence of an anti marijuana stance is enough to "*doubt your salvation*".

So I didn't only document and observe what was going on, I actively and passively participated in discussions and debates about almost every subject you can think of in this context.

Until I found that statement by Christafari, literally stating that Christafarianism was nothing more and nothing less than the culture Christafari created with their fan base to get a place at the top of the CCMIC, the Christian Contemporary Musical Industrial Complex.

Then I realized why there is little use to try to ease the pressure between Rastafarians and Christafari.

But that doesn't say a thing about the Christafarians!

As we saw before, the Christafarians are taken into a certain mindset that pictures Rastafarians as enemies of Yesus Kristos, ready to use violence against the Christians.

Can we blame the Christafarian when all the info he gets comes from evangelical sources?

No.

But we also shouldn't leave the Christafarian in the position in which he finds himself in now.

The crucial question is: how do we achieve that?

I found out the hard way, what shouldn't be done in order to get the Christafarian out of the dangerous position he unknowingly finds himself in?

Before you know it you find yourself in the middle of a debate in which you will never be able to reach to the point because of the many distractions.

It can't be done by writing letters to Christafari in which it is explained how the definition of Rastafari and the methodology of "witnessing to Rastas" have no biblical and logical basis, because at best you'll get a private response.

It can't also be done by trying to publicly debate Christafari associates, regardless of the abundance of argumentation, in the hope that the thirsty Christafarian who reads along realizes his thirst.

But it can be done if we **witness** to the *Christafarian*.

Show him how to drink, not only where the water is. Drink from the water of your argumentation. Witness what the water does with you.

He will then realize his thirst and wonder how he could ever been so blind to deny the faith of so many of his Brothers and Sisters in Jesus Kristus who are born again through Messiah Yeshua just as he.

## AFTERWORD

When I concluded the last chapter of this essay with a call to witness to the Christafarian, I didn't forget about my own inability to effectively do so as much as I would have wanted.

I have only researched and analyzed Christafarianism, just had theological and philosophical debates in which I found out much more behind the argumentation and structures that keeps the motor running, but that's about all I can do.

Although I do not call myself a Rastafarian, many actually do call me a Rasta and I do not mind because I know that when someone who knows Rastafari calls me a Rasta this means he does not want to deny my faith and my respect for Haile Selassie.

I know that I am a dread from creation. A Jesus Dread, a Messiah (Christian) Dread. I am connected with the movement of Rastafari as a part of my Identity and I believe I have received that Identity from my Creator, my Father, and JAH.

I know I am not the only one. A look at the emails I receive about it tells me enough. In fact I am only one out of many. This is not about me.

And it's also not about Mark Mohr.

I have nothing against Mark Mohr or any Christafari associate or Christafarian personally. He came across as a decent nice person when I met him in 2003.

I definitely do not want to deny his faith in Jesus Kristos.

But I have a lot of doubts, concerns and critiques concerning the philosophy that he created.

Although I've never had the chance to have an in-depth debate with him, I am willing to do this at any time.

In the end this is about Jesus Kristos and His Name should never be trademarked or used as an alibi for things He never told us to do.

I wish everyone who has read this essay a lot of wisdom from JAH.

One Love,

Messian Dread

Netherlands, October 2004



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## **APPENDIX I: Christafari Morals and Tour Commitments:**

No person shall have premarital sex, or any sexual relations outside of marriage.....  
No person will attain the address or phone number of any female under the age of 21.  
For both legal and spiritual reasons, no person will be in the exclusive company of someone of the opposite sex under the age of 21. No person will be in the company of female(s) over 21 unless accompanied by one or more other members of the group for accountability. Wives and family members are excepted. Other exceptions may be granted by Mark Mohr, but must be approved in advance.

We will pray with each other before all shows. Before and after each show are key times for ministry. We will take advantage of these times by being available to individually minister to others."

Our goal is not to separate ourselves from our fans. However, we realize that hormones are not to be taken lightly. It is easier to avoid the entire opportunity than to get out of a very uncomfortable situation. I am not saying that our band members cant ever talk or minister to someone of the opposite sex, I just don't want anything to happen that we might regret

It is not that I dont trust my band members-1 trust them with my life. However, in this day and age with the Clinton Scandals and many secular artist living the "rock and roll lifestyle," there is a greater possibility for a girl to say that a band member was intimate with her, had sex with her, raped her or got her pregnant. These false accusations could only come about if the two were alone in a private setting with no witnesses. This is what I am trying to avoid. I want to remain above approach. In a public setting with witnesses, my band members are encouraged to minister to anyone in need. If it is not a public setting they need to take at least one other band member with them for accountability purposes.

I am not denying the viability of opposite-sex ministries, I just feel that there is a higher level of intimacy that occurs when opposite sexes share a private setting and discuss spiritual matters. Under circumstances like these it is better for one of our male band members to bring in my wife and give an opportunity for same-sex ministry to take place (which can often be much more effective and personal).

Lastly, you may wonder why "No person will attain the address or phone number of any female under the age of 21?" As it is stated in the missions statement, this was set in place for both legal and spiritual reasons. First of all, I don't want anyone in our band to be pulling the heart-strings of our concert attendees or taking them for an emotional roller coaster ride (not that they would). I also don't want to give any of our fans a false hope of a relationship with a band member. Furthermore, all of our single band members are well over 21 and don't want to get involved in a relationship with someone that is significantly younger than them.

But most importantly is the physical development of teens these days. I say this with caution, but one cannot ignore the early development of so many teenage girls lately. An example of this was at one of our recent shows; There was a very attractive and significantly developed girl that was hanging around our band after our performance. She definitely caught the eyes of the young single men in our band. She had to be in college-right? Wrong, she just turned 16 with the body of a 19 year old. r guess a good question for our band members to ask is "Would they be carded at a 21 and over event?" If so, use caution! What if the girl lied about her age? Christafari does not promote

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relationships with minors and will avoid such a situation at all costs. I know that our regulations may seem harsh- but they are effective and give our stance we have never had a problem concerning this matter. It is better safe than sorry

Ultimately, I hope that you understand the spirit of our commitment. Our goal is to effectively minister the gospel of Jesus Christ to all who have ears to hear using the highest level of accountability possible to remain above reproach